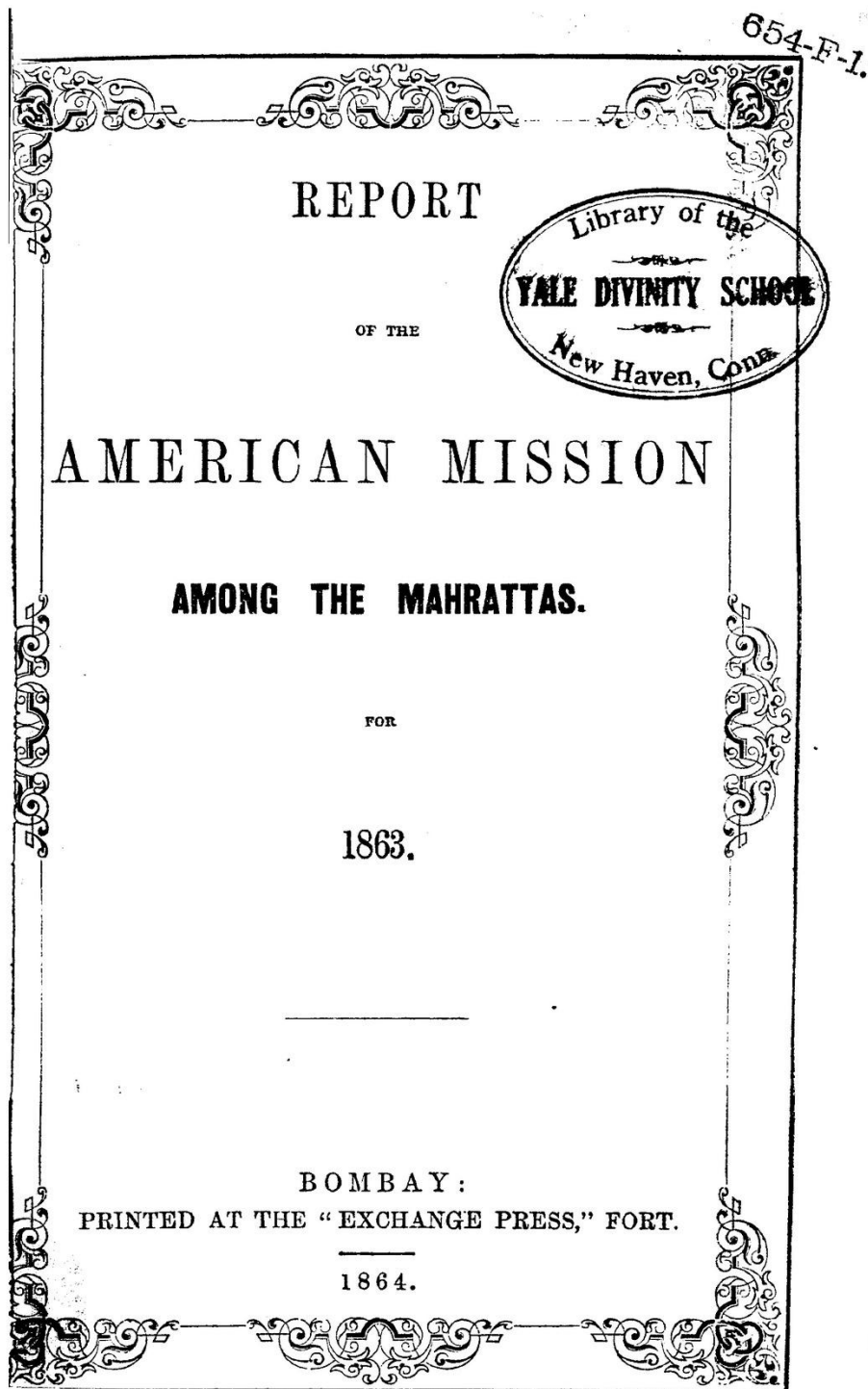




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REPORT
OF THE
AMERICAN MISSION
AMONG THE MAHRATTAS,
FOR 1863.

IN the commencement of our Report last year, we spoke of the prosperity of the American Board, notwithstanding the civil war in America. We have the pleasure now of speaking of the continuance of this prosperity. The receipts of the Board for the financial year ending August 31st, 1863, reached the unprecedented sum of 397,079 dollars=Rs. 794,158. This sum exceeded the receipts of the preceding year by 58,000 dollars. The debt of the Board was diminished 5,000 dollars, and only about 6,000 dollars remained to be paid. The Board, at its meeting in October last, determined to raise 500,000 dollars during its next financial year, and if the Northern States continue to prosper as they have done for the two years past, we may hope that the receipts for 1864 will far exceed the receipts of last year, and thus allow the Board to supply its Missions with funds to carry out their plans for extension which they have long desired to accomplish, but which the want of means has hitherto rendered impracticable. It is wonderful indeed that even in troublous times the walls of Jerusalem should be built, and the means of carrying on the work of the Lord in heathen lands should be so plentifully supplied.

We have also to speak of an unusual amount of donations received in this country by our Mission. The war in America has sent a large amount of money to India, and merchants in Bombay have grown rich in a few months by the operations of commerce. Some of those who have thus been prospered, have felt their obligation to give of their increase to the Lord, and a few have sent the first fruits of their profits to our Mission Treasury. We have received the past year Rs. 15,380, and this without any particular solicitation. Of this sum Rs. 5,000 were from one gentleman in Bombay, whose visit to Ahmednuggur is mentioned in the report of the Ahmednuggur station. Another gentleman, connected with the Government service, gave us Rs. 2,190 to form the nucleus of a permanent fund, the proceeds of which will go to the support of the Catechists' school in Ahmednuggur. The amount of Rs. 465 was given by the native congregations for the spread of the gospel and the support of their native pastors; the greater part of this was given or pledged at the anniversary of the Mission in October.

On the 3rd of March our expected reinforcement of Missionaries arrived at Bombay; Rev. S. B. Munger (who left India for America in April 1860), and Mrs. Munger, Rev. H. W. Ballantine and Mrs. Ballantine, and Rev. H. J. Bruce and Mrs. Bruce; all new Missionaries except Mr. Munger. Of these, Mr. and Mrs. Munger went to Satara, where Mr. Munger had laboured before, Mr. and Mrs. Ballantine were stationed at Bombay; and Mr. and Mrs. Bruce came to Ahmednuggur, and spent two or three months of the rainy season with Mr. and Mrs. Barker at Khokar. On the 14th of December Mr. Bissell with his family left India to return to America on account of their health. We hope that in the course of two or three years they will return to India greatly invigorated, and prepared to devote

AMERICAN MISSION REPORT.

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many more years of faithful labor to this field. Just at the close of the year another reinforcement was expecting to leave America for this Mission, consisting of Mr. and Mrs. Hazen, former Missionaries here, and Mr. and Mrs. Chapin, new Missionaries. May our Heavenly Father bring them to us in safety through all the multiplied dangers of the way.

I.—AHMEDNUGGUR.

[Ahmednuggur is 160 miles east of Bombay, and is the centre of a large Collectorate, which embraces an area of 7624 square miles, and contains a population of about 1,000,000 inhabitants.]

1. CENTRAL DISTRICT.—*Station at Ahmednuggur.* Rev. H. Ballantine and Mrs. Ballantine.

Native Pastors.—Rev. Hari Ramchunder, and Rev. Vishnoo Bhaskar.

Churches.—Ahmednuggur First, Ahmednuggur Second, and Lonee. *Outstations.* Shendee, Wadgaum, Lonee, Parner, Nagapoor-Wadgaum, Agadgaum, and Jeoor. Seventeen native helpers and one tract-colporteur.

2. FIRST NORTHERN DISTRICT.—*Station at Rahooree.* Rev. A. Abbott and Mrs. Abbott.

Licentiate.—Mr. Wannajee Ohol.

Churches.—Shingvay, Wambooree, Kendal, Gahoo, and Rahooree. *Outstations.* Shingvay, Wambooree, Kendal, Gahoo, Dewalalee, and Khadamba. Nine native helpers.

3. SECOND NORTHERN DISTRICT.—*Stations at Khokar and Pimplus.*—Rev. W. P. Barker, and Mrs. Barker; Rev. H. J. Bruce and Mrs. Bruce.

Native Pastor.—Rev. Kasam Mahamadjee.

Churches.—Khokar, Panchegaum, Wadgaum, Satral, and Pudhegaum. *Outstations.*—Khokar, Panchegaum, Khirdee, Pathray, Satral, Padhegaum, Kolhar, Belapoor, Gondhawane, Bhokar, Taklee, Bherdapoer, Khanapoer, Shirdee, Sawalyavahir, Astagaum, and Kopergaum. Nineteen native helpers.

4. NORTH-EASTERN DISTRICT.—*Station at Wadale.* Rev. S. B. Fairbank and Mrs. Fairbank.

Licentiates.—Mr. Maruti R. Sangale, and Mr. Luxumon M. Salave.

Churches.—Chande, Dedgaum, Shingave-Tookai, Newasse, and Sonai. *Outstations.*—Newasse, Chande, Shingave, Miree, Pimpulgaum, Dedgaum, Bhende, Sooregaum, Khospooree, Sonai, Kharawandee, and Karazgaum. Thirteen native helpers.

5. SOUTH-WESTERN AND SOUTHERN DISTRICT.—*Station at Seroor, unoccupied.*

Native Pastor.—Rev. Sidoba B. Misal.

Churches.—Seroor and Kolgaum. *Outstations.*—Wadega-whan, Kolgaum, Rooee, Babhoorde, Limpungaum, Shirasgaum, and Ghogargaum. Ten native helpers and one tract-colporteur.

In all, there were in connection with the Ahmednuggur Branch of the Mission at the close of 1853, five Missionaries with their wives, four Native Pastors and three licentiates, sixty-nine native helpers including school teachers, and two tract-colporteurs. There were six stations and forty-nine outstations, where religious services were held every Sabbath. There were twenty churches, containing 592 members and 439 baptized children, 1031 in all. The statistics of these churches are given in the following table :—

Statistics of Churches in Ahmednuggur Branch for 1863.

NAMES OF CHURCHES.	No. of Members January 1st, 1863.	Received to Church in 1863.	Received from other Churches.	Dismissed to other Churches.	Excommunicated.	Died.	No. of Members December 31st.	Baptized Children January 1st.	Baptized in 1863.	Came from other Churches.	Went to other Churches.	Received to Com- munion.	Died.	No. of Children December 31st.
1. Ahmednuggur First.....	113	13	...	4	...	2	120	76	7	...	...	...	1	82
2. " Second.....	37	...	...	2	...	...	35	16	5	...	...	...	2	19
3. Seroor.....	30	3	...	...	...	...	33	36	4	...	...	1	2	37
4. Khokar.....	66	1	2	3	3	4	59	88	6	...	1	1	1	91
5. Shingray.....	23	...	...	...	...	...	23	16	2	...	...	2	...	16
6. Chanday.....	42	4	2	2	1	...	45	32	4	1	...	2	...	35
7. Lonee.....	11	...	...	...	...	1	10	5	1	...	...	...	...	6
8. Kolgaum.....	17	3	...	...	...	...	20	17	1	...	...	2	1	15
9. Dedgaum.....	38	3	...	2	2	...	37	27	3	4	...	...	...	34
10. Gahoo.....	28	...	...	1	1	...	26	12	1	...	1	...	...	12
11. Panchegaum.....	22	...	...	...	2	1	19	13	4	...	...	...	...	17
12. Kendal.....	23	...	...	...	...	...	23	10	...	...	...	...	1	9
13. Wambooree.....	29	...	...	...	...	...	29	10	2	...	...	...	...	12
14. Shingave.....	20	1	1	...	1	...	21	6	4	...	...	...	...	10
15. Wadgaum.....	9	...	...	2	1	...	6	8	...	...	1	...	...	7
16. Satral.....	15	4	1	...	1	4	15	3	...	...	...	...	...	3
17. Rahooree.....	14	...	...	...	1	...	13	3	...	...	...	...	...	3
18. Newasse.....	16	...	...	...	...	...	16	12	...	...	...	...	...	12
19. Sonae.....	21	5	26	8	1	1	...	8
20. Pudhegaum.....	14	...	3	...	1	...	16	9	1	1	11
Totals.....	588	37	9	16	14	12	592	407	46	6	3	9	8	439

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The twenty churches received in all but 37 members the past year on profession of their faith, and 46 children were baptized. The number of villages represented in the churches is about the same as last year. Several of our church members have gone to other Branches of the Mission, and united with the churches where they now reside. This makes our number less than it would otherwise be, but there is no actual loss, rather a great gain to the interests of the Mission and of the cause of Christ. The wants of the other Branches are such as to make it probable, that this process of drawing upon this Branch for native agents will continue for some time to come.

Our schools continue as in past years. As the value of labor increases, and prices of food and clothing rise, we may expect more and more difficulty in retaining boys and girls in our village schools when they are able to perform any labor, until the value of a good education becomes more appreciated. It is an interesting fact, that many young men in the villages, who are employed in hard labour during the day, spend the evening in learning to read and write.

The second annual examination of teachers of Vernacular Schools in Mission employment in this Presidency took place in April. There were 53 candidates in all, and 30 gained prizes ranging from 10 to 30 Rupees. Fifteen of these prizes, amounting in all to 240 Rupees, were gained by teachers of this Branch; the highest prize of 30 Rupees was awarded to Mr. Sudamjee Raghoba, head teacher of the Catechists' school, and the second prize of 25 Rupees, to Mr. Dhondoba Bapoojee, formerly teacher of the same school, now employed at Kolapoor. The principal subjects of examination were these, Evidences of Christianity, Astronomy, Genesis, and Arithmetic. The questions on the Evidences of Christianity were difficult. The study of this subject has been a great benefit to the teachers, and some of them remarked that they had now obtained such a knowledge of the principal arguments, that they were prepared to meet many of the objections brought against the Christian Scriptures. It becomes increasingly manifest that a very powerful stimulus is afforded by these annual competitions to teachers in Mission employ.

The usual anniversary meetings were held on Thursday, Friday, and Saturday, October 29th—31st. These meetings had a peculiar interest imparted to them by the offerings made by the native Christians on the last day of the meeting. On Saturday morning, leave was given to speak at the meeting

without any subject being previously assigned. After a few short addresses on miscellaneous subjects, some suggestions were made by one speaker in regard to the necessity of giving for the cause of Christ with cheerfulness and liberality. He then spoke of the great amount of labor and money expended by Christians in Europe and America for the temporal and spiritual good of the people of India, and of the immense sums thrown away in marriages or sunk in various foolish ways by Hindoos; and after showing the importance of our giving for the spread of the Gospel, he laid some money on the table, giving according to his ability for the work of the Lord. Then he and another Christian brother sang a new hymn on the "Widow's Mite." Then persons began to bring forward their gifts, and some wrote their names upon pieces of paper with an expression of their feelings and a promise to give money or other articles of value to the Lord. Brazen vessels and articles of apparel were brought forward to the value of about 30 Rupees. Gold and silver ornaments of various kinds, ornaments for the ears, the neck, the arms, the wrists, the ankles, the toes, were brought, to the value of about 50 Rupees. Little children also brought their gifts. Some brought the ornaments which they had been wearing, some brought handkerchiefs, others paper, inkstand, penknife, and similar articles. One school-boy had prepared some written copies for the examination, painting the borders of the paper; these he brought saying that he had nothing else to give, and he thought perhaps they might be of some use if given to the Lord, though he did not know what. A Christian brother, admiring the spirit of the giver, gave four annas for the copies, and laid them on the table again, then another person gave eight annas for them, and put them again on the table. Of those who gave money, some gave one pice, while one person gave 45 Rupees. About 150 Rupees in cash were received. Of those who gave pledges, some promised to pay 8 annas, others larger sums up to 65 Rupees. In all 200 Rupees were pledged absolutely, and more was promised conditionally. Some promised a third or a fifth of their profits in a particular business or of some crop of grain in their fields, others promised to give something every month. Some promised to support a catechist for one month, three months, six months. One promised to give a school house to the Mission without any rent for a year. One woman promised to give to the Mission all the proceeds of her spinning for her whole life. From the expressions used by some in their short

addresses when making these offerings, and by others in the notes which they sent up to be read, the whole assembly was at times deeply affected. One man said that his wife who died this year, had urged him on her death-bed to sell his horse and give the proceeds to the cause of Christ, and in accordance with her urgent request he had sold the horse and now brought 23 Rupees. Some in their notes begged the prayers of Christians that they might become more zealous in labors for Christ. One remarked that he had passed through great trials since the last anniversary, and he had scarcely hoped to be present here this year, but God had spared him and brought him here, and he would praise him for his mercy and give him his whole heart and all that he had. Others gave expression to their feelings in words showing that they spoke from their own rich experience, and while this was going on, persons in the audience were weeping for their sins and begging for pardon. The Holy Spirit was there, impressing the hearts of God's people with the love of Christ.

There were two *Kirttans* during the Anniversary, one on Friday night and one on Saturday night. The subject of the first was, True humility, and the subject of the second, Love, the love of Jesus Christ to us, and our obligation to love and trust him. On both occasions great numbers came to hear, and the large chapel of the Mission was filled to overflowing. Missionaries and Native Christians, and even the Heathen who were present, seemed deeply interested in this new way of presenting the truths of the Gospel. A gentleman in Guzerat, having read the account of the *Kirttan* at the Anniversary last year, sent without solicitation 40 Rupees for purchasing musical instruments and for other expenses connected with the *Kirttan*. The donation was as grateful to the singers as unexpected.

The Sacrament of the Lord's Supper was administered on Sabbath afternoon November 1st. Nearly 400 communicants were present. A sermon was preached by Rev. L. Bissell, and the elements were distributed by Rev. Ramkrishna V. Modak, and Rev. Haripunt Ramchundra, native pastors. This was the last time in which Haripunt was permitted to meet with his dear brethren round the table of the Lord on earth, and the remembrance of this last occasion is very precious.

On Thursday, November 19th, another native Pastor was ordained by the mission. This was Rev. Kasam Mahamedjee, a convert from Mahomedanism, baptized in 1856 by the Rev. Ramkrishna V. Modak, then Pastor of the Second Church in

Ahmednuggur. Kasambhaee finished his course of Theological study in October 1862, and was then licensed with three others at Ahmednuggur to preach the gospel. The ordination services were held at Khokar, and a particular account of them will be found in the report of that district. Many native Christians from Ahmednuggur attended the services. G. M. Macpherson, Esq., Assistant Collector, an elder in the Scotch Established Church, and his lady, were also present. Three native pastors, Rev. Haripunt Ramchundra, Rev. Sidoba Bapoojee, and Rev. Vishnoo Bhaskar with four Missionaries took part in the ordination services.

We are rejoiced to see one of our village churches thus provided with a pastor, who we believe will honor his master by a holy example and by faithful instruction from the word of God. Three churches in this Branch are now provided with native pastors, but seventeen churches are still unprovided. For these churches we hope pastors will be raised up in due time. There are 15 churches in the valley of the Godavery connected with our Mission, and we hope that the presence of a native pastor in the Khokar church may be the means of exciting the other 14 churches in that region to earnest desire and unceasing prayers for pastors for themselves.

1. REPORT OF THE CENTRAL DISTRICT; AHMEDNUGGUR STATION.

[The city of Ahmednuggur contains a population of 28,000. The Talooka of Ahmednuggur embraces an area of 644 square miles, and contains a population of about 100,000 souls.]

Mr. Bissell was compelled by the illness of one of his children to leave Ahmednuggur in November 1862, and go to Bombay with his family for the sake of a change. He returned to Ahmednuggur himself the first week in January of last year, and made arrangements for the commencement of the new year's studies, in the Catechists' school. Then leaving us again, after spending about a month in tours in the Southern District, he went back to Bombay and remained there till the second week in April, when he returned to Ahmednuggur with his family. During his absence his duties were performed by Mr. Ballantine. It having been decided by the Mission that Mr. Bissell should be allowed to return to America with his family on account of their health, he left here December 8th for Bombay, and embarked for Liverpool on the 14th. We have necessarily no report from him in regard to his labors during

the year; and only a few general statements in reference to them will be presented in this Report of the Ahmednuggur station.

Rev. Hari Ramchunder, the Pastor of the First Church in Ahmednuggur, having lost his health in Satara, where the Mission in November 1862 had directed him to remain and labor for a year, went to Bombay with his family in February of last year, and continued there through the hot season. Finding the rains in Bombay very trying to his health, he came by the direction of the Mission to Ahmednuggur in July, and remained here till the end of the year. For the greater part of these six months he was unable to do much work, and only preached one sermon and made one public address, owing to the difficulty which he experienced in speaking. But when able to travel about, he visited a number of the villages in this vicinity, talking to the people as he had opportunity. He made two tours in December when the weather was so cold that the exposure greatly aggravated his disease, and he returned here on the 30th of December very ill. He next day went to the Hospital, where he was very kindly attended by the Civil Surgeon and Hospital Assistant,—and waited on by the native brethren. Thus he finished his work here by using his last feeble strength in making known Christ to the people of the villages, and in urging Christians residing in those villages to walk worthy of Him who had called them out of darkness into his marvellous light. When the Civil Surgeon, J. G. Fraser, Esq., saw that Haripunt instead of gaining under his treatment was growing weaker by the violence of his disease, he urged his removal to Bombay, where he had left his family when he came up to Ahmednuggur. As this plan was in accordance with Haripunt's own wishes, he was taken to Bombay, but on the morning after his arrival he suddenly died. His family knew not when he breathed his last,—but coming into the room where they supposed him to be sleeping, they found his body cold in death. This occurred on the 11th of January. The loss of this native pastor, one of the first ordained by this Mission and in this Presidency, is one that causes us grief. Haripunt was a faithful preacher of the Gospel, and delighted in telling men of the free grace of God in Christ Jesus, and it is interesting to think that his last days were devoted to earnest evangelistic labor. He had a clear head, and was well fitted to answer the objections constantly raised against Christianity by Hindoos, Moosulmans, and Deists. We are glad that the last six months

of his life were spent in this field, where he began his Christian course, and where he commenced his labors as Pastor; for here his dying testimony to the truth of the religion, which he had embraced nearly 25 years before, was of great value. Men saw that he continued firm in the faith which he had preached, and that the approach of death did not make him waver in the least. The only service which he performed in his own church during the last six months was to assist in the administration of the Sacrament at our Anniversary on Sabbath November 1st. The remembrance of that occasion will we hope quicken many hearts, and lead some of those who belong to his church to long for the time when they shall meet their beloved Pastor above at the marriage supper of the Lamb. The afflicted widow and children of this deceased Pastor will, we doubt not, receive much sympathy from those who knew him, and who admired his firmness in the performance of duty and his love to the work of making known the Gospel.

Churches.—Thirteen persons were received to the communion of the church during the year, six on the 15th of March, six on the 26th of July, and one on the 23rd of August. Of these, four are men, heads of families, three of them belonging to different villages. One of these men received baptism with his wife and young married daughter, and on the next occasion his mother was one of those who were baptized, and his wife's mother is also asking for baptism. It is interesting to see all the members of a family, as in this case, coming under the influence of the truth and placing themselves on the side of Christ. One of the four men was for many years a Gosavee, or religious mendicant, but for more than a year before his baptism he had given up his faith in the Hindoo religion, and no longer obtained his living by begging. He is a good reader, and being unable to engage in any manual labor in consequence of his arms being partially withered, we employ him now as a Scripture reader among his people. He is also pursuing a course of study in the Catechists' School, that he may be the better able to do this work. One of the women received to the church was originally of the Brahman caste, but had lost caste some years before. Another woman was a Moosulman of the Khojah caste, and mother-in-law of our deceased brother Shaik Daood.

Four persons received letters of dismissal to other churches, three of them to the American Mission Church in Bombay. Two persons died, one a poor woman leaving several children to need a mother's care, and the other a young woman trained in Mrs.

Ballantine's school, who was married the preceding year to an educated young man of our own Mission, by Rev. Mr. Colvin in Bombay, and went with her husband to Mhow, where she died on the 27th December, a few days after giving birth to a little daughter. Five Christian marriages were performed the past year in Ahmednuggur.

Seven children were baptized in connection with this church during the year, and one died. At the end of the year there were 120 members of the first church and 82 children connected with it. The church at Lonee has received no addition to its members during the year. On the contrary, it has lost one member by death. The deceased was an old man, living in a village about half way between Lonee and Ahmednuggur, and was the only Christian belonging there. One infant was baptized in connection with the Lonee church. There are now ten members in that church, and five baptized children.

Schools.—The School for Catechists had at the time of the examination in October 50 boys in regular attendance, of whom 25 were members of the Church, and 15 were baptized children. Ten of the boys were supported by the kind donation of an enlightened native gentleman in Bombay, Mr. Kursundass Madhavadas, who promises to continue to support them another year.

The members of the Theological Class pursued their scientific studies in connection with the school. The primary school connected with the School for Catechists was attended by twenty-five to thirty boys.

At the close of the year eight of the young men were sent out to labor as Catechists, or to take charge of schools, with the expectation that they would not return to this school the coming year.

Two of the boys were received to the church during the year, one to the Chande church and one to the Kolgaum church. Others were anxious to be received, but were deferred as they were young, and it seemed desirable to give them a longer trial.

The school for girls under the charge of Mrs. Ballantine continues to prosper. It contains 60 pupils. Five girls of the school were received to the church during the year. Three of the large girls were married to native Christians.

We have two schools for boys of the higher castes, one in the city of Ahmednuggur, and one supported by the funds left by the late Miss Farrar, in the Lascar lines; both continue to flourish.

A new Theological Class consisting of seven members assembled at Ahmednuggur on the 1st of May, and commenced its course of study. This class was examined at the time of our annual meeting in the studies which they had pursued during the year. They were also examined in connection with the classes to which they belonged in the Catechists' School. The studies which they pursued this year were Algebra, Astronomy, Sacred Geography, Exposition of the Bible, and Didactic Theology.

The visit of the Governor, Sir Bartle Frere, to Ahmednuggur, is worthy of mention in connection with our schools. On the day after his arrival, His Excellency intimated to the Missionaries that he would be happy to see any of them who wished to call on him, and when they called in accordance with this intimation he expressed a desire to see the Mission schools. Accordingly the next day, Friday, September 4th, the school for catechists and the girls' school were assembled in the large Mission Chapel, and the Governor with his suite came at 12 o'clock to see them. Several of the classes of each of the schools were examined, and several hymns in English and native metres were sung by the scholars.

His Excellency expressed himself as especially gratified with the proficiency which the scholars exhibited in Scripture History and Sacred Geography, and appeared to be much delighted with their singing,—remarking that he had never seen any school in this country where singing was so much attended to, and that he regarded this as an important part of education, and as an effective means of impressing religious truth on the minds of the natives. One of the Secretaries to Government, not being present on this occasion, begged that the examination might be repeated on the next day, which was accordingly done. Several ladies were also present on Saturday, and all seemed very much interested in the examination, and especially in the singing of the scholars.

The Governor and members of his suite who were present at the examination, soon after sent us donations for education in the Mission. The whole served to encourage both teachers and scholars, and to show to the natives the feelings with which our efforts are regarded by those in authority.

A few days after the departure of the Governor, W. F. Stearns, Esq., of Bombay, an American merchant, who has been greatly prospered in business, made us a visit, and the schools were again assembled, and the higher classes examined. Being satisfied from what he saw that our Mission policy was

such as he could fully approve, and conscientiously encourage, he gave us a princely donation of 5,000 Rupees to be expended in addition to the money appropriated by the Board of Missions in America. Of this sum 900 Rupees were to be expended in supporting 30 additional pupils in the Catechists' School, 700 Rupees were to be expended in the school for girls, and the remainder was to be devoted to the support of additional catechists and school teachers, and the building of additional chapels and school houses. This addition to our means, of doing good and especially to our ability to train young men and young women in our schools at Ahmednuggur for the work of instructing their countrymen, greatly encouraged us in our work. In consequence of this donation we called for candidates for admission to the Catechists' School, directing them to come at the time of our annual meeting in October for the purpose of being examined. We were surprised to see 80 boys present themselves, a number of them boys of high caste and of course heathen. Thirty-three boys were selected from the whole number to fill up the vacancies, and to complete the number to be supported by Mr. Stearns' donation,—and the rest were sent back disappointed. This fact will show the feelings with which the opportunity for obtaining an education in the school for catechists is regarded here.

Another fact deserves to be mentioned: a gentleman in the service of Government in this country, long an active and earnest friend of the Mission, gave us the last year Rs. 2100, and collected for us Rs. 90 to form a nucleus for a fund, the proceeds of which are to go to the support of the Catechists' School.

For all these favors from our Heavenly Father may we be more and more grateful, and may we labor to make good use of all the means put in our hands for promoting the welfare of this people.

H. BALLANTINE.

Report of the Ahmednuggur Second Church.

(Translated from the Marathee prepared by the Pastor.)

In the beginning of 1863 the number of church members was 37. No one was received into the church either on profession or by letter during the year, but two persons received a letter of dismission to join the Khokar church. There were 16 baptized children at the beginning of the year. Of these two were taken by the gracious Lord to his own bosom; five were baptized. Thus at the end of the year there were 35

members and 19 baptized children connected with the church ; —54 in all.

Those who received a letter of dismissal from this church, were Mr. Kasam Mahomedjee and his wife. A few days after they had joined the Khokar church, he was ordained pastor of that church. This event is an occasion of great joy,—and I pray God that many more may go forth from this church prepared to undertake such an important and responsible work as that of preaching the gospel and feeding the flock of God.

Although the number of church members is 35, still they do not all reside in Ahmednuggur. Some have gone off with native regiments, and we know not where they are or what their condition. Some have gone to Poona and some to Bombay for employment. In consequence of this, all our church members do not meet together here in the house of God for worship, and it is very difficult to watch over them and labor for their spiritual interests as I could wish. I regret that this is the case, but I know not what to do. The remedy, if there be any, lies with those absent members, who if they desire it could easily maintain a correspondence with me, or could obtain letters of dismissal from this church, and attach themselves to evangelical churches where they happen to reside. Either course would be much for their spiritual benefit.

Two inquirers the last year have given up caste and come to reside with Christians. One is a young man of the Paradeshee caste. His conduct appears well, but I have delayed to baptize him that we may have more opportunity of judging of his character. He is studying the Bible, and I pray that God would indeed make him his own child in Christ Jesus. The other inquirer is a girl of the Rungaree (Dyer) caste. She left her friends and gave up her caste in August last, and came to live in a Christian family. Her uncle has long been an inquirer, and constantly associates with Christians, and her mother was for some time a teacher of a girls' school under Miss Farrar, and is well acquainted with Christian truth. Near her residence for two years past has been a boys' school, and this girl frequently heard from a distance the boys reading their Christian books. She also heard them sing Christian hymns, and when discussions were held with the people in that school-room, she would listen with the utmost attention, and thus learned a considerable amount of Christian truth. She seems indeed to have been taught by the Holy Spirit. When her husband and her mother made a petition to the Magistrate and he

delivered her into the hands of the mother, and she was kept under restraint. Although not persecuted or harassed in any other way, she yet declared her purpose of looking to Christ as her Saviour, and finally taking advantage of an opportunity, she left her friends and came to us again. We pray that He who gave her such courage and who excited in her the love of the truth, will carry on that good work which he has commenced in her heart, until the end. She has not yet been baptized, but is now attending Mrs. Ballantine's school, and studying the Scriptures, and comes to me for religious instruction.

Personal labors.—On Sabbath and Friday afternoon and the first Monday of the month I take my part in the performance of the usual religious services as in years past.

The past year there have been an unusual number of funerals, and in the performance of these services, my mind has been drawn in an unusual degree to the solemn thoughts which such occasions excite. Many native officials and many native merchants here are my intimate acquaintances, and I have frequent occasion of conversation with such persons both privately in my own house and in small companies. I have had occasion also to address the people in the streets of this city, and at Bhingar at the time of the pilgrimage in November. I have also frequently read the scriptures and religious books to people coming to my house, and especially to Israelites connected with the native regiment here, who have often visited me. In general I give religious instruction every week to the inquirers who desire to be received to the church, and examine them as to their knowledge of Scripture doctrines. There are eight such inquirers, male and female. Sometimes I have an opportunity of giving medicine to some of the people in the neighbourhood who come to me for assistance, and I am always happy to be permitted to do something for them in distress, for in this way I am able to obtain access to them, and can preach the gospel to them under most favorable circumstances, and I learn also to pity others. I have spent some time in learning to sing songs in the native metre; and in preparing some Christian songs in the style of a *kirttan*, because I feel that this is a very excellent method of spreading the knowledge of the gospel among this people. I feel somewhat discouraged, that I cannot accomplish what I desire in as good a style as I could wish. At the time of the Anniversary, at the suggestion of some of the brethren I prepared a *kirttan* on the

Love of Christ, and with the assistance of Mr. Krishnarao and Mr. Soodamjee in singing, I was able to carry out my purpose. I desire much to continue the study of native music, but it is expensive to procure a teacher and carry on the study, and so I know not whether I shall be able to accomplish my cherished purpose.

In these various labors I spent the past year, and through God's rich mercy was brought to its close. May He prosper these labors in so far as they were in accordance with his will, and for the good of his church, and may he strengthen me to do still more in future and supply me with his Holy Spirit to fit me better for his work. For this I earnestly pray, and I beg the prayers of all the brethren in my behalf.

At the Anniversary in October, the spirit of liberality in giving to the Lord was made manifest as in 1861. On numerous occasions during the past year we have had a *kirttan* in this city, and many have come to listen to the truth made known by means of these Christian hymns. Many new hymns have been made by different brethren. Our dear brother, Rev. Haripunt, who at the commencement of the present year was called up to heaven to taste the joys of the love of Christ, expended a great amount of labor in the preparation of such hymns and poetry on scriptural subjects. Though he has gone from earth his poetry will live for many years, and I trust that many will be instructed and brought to Christ by means of it, and go up to shine as jewels in his crown. May he be permitted to rejoice in such fruit of his labors. And may we like him leave such works behind us, that we shall be permitted to see the fruit produced by them when we get to heaven.

VISHNOO BHASKAR.

REPORT OF THE FIRST NORTHERN DISTRICT; RAHOOREE STATION.

[Rahooree is about 22 miles north of Ahmednuggur, and is the chief town of the Rahooree Talooka, which embraces an area of 518 square miles, and contains a population of 50,000 inhabitants.]

If success in Missions is to be measured by the number of converts, then there has been no success in this district the past year, but rather a retrograde movement. While there have been no additions to the churches, two persons have been excommunicated, and one received a letter of dismission to

unite with another church. A daughter of one of the catechists, who was baptized in infancy, was received to a neighbouring church on profession of her faith. The present number of communicants is 114, being three less than reported the previous year.

While there have been few candidates for the church, to demand the particular attention of the Missionary and assistants, more attention has been given to the instruction of the church members and of the native assistants.

Last year it was reported of one church, that all the male members were in the habit of taking a part in the religious meetings for prayer and exhortation. This year nearly every male member in the five churches in this district led in prayer in the social meetings. The exceptions are mostly those who live in villages too distant to attend such meetings. And the spiritual condition of the church is more encouraging than at the commencement of the year.

The average attendance on the stated preaching of the gospel on the Sabbath, while it has been less, has been more regular. In six different places where there are regularly two services held on the Sabbath, there is an average attendance of 135 persons or 23 to each service. In these and the neighbouring villages there has been more interest manifested among the upper classes in listening to "out-door preaching." The fear of caste doubtless prevents them from openly acknowledging the claims of the gospel. It is generally supposed that the upper classes have stronger caste prejudices than the lower castes, the Mahars for instance, and on this account it is by many supposed that the Mahars are a more promising class than the higher castes. There are however strong grounds for believing that caste prejudice is quite as strong among the Mahars as among the Koonabees and other castes, and that success among the Mahars has been owing in a great measure to the fact that embracing Christianity on their part did not require them actually to break caste. Doubtless many did from the heart renounce caste, and many from the instruction they have since received and the position attained, would be ready to meet that trial. Many who profess to have renounced caste, we have reason to fear, would not stand the trial. When a Mang candidate presents himself there is fear and trembling in the church. There are pleasing indications however of a different spirit. The people in Kendal accused the Christians of cherishing caste feelings, which they repudiated. It was resolved to make a

dinner for the Christians and to invite a Mang. An opportunity however occurred sooner than they contemplated, which tested to the satisfaction of the Hindoos the sincerity of the Christians. The communion service was held there a few days after, and a convert from the Mang caste belonging to a neighbouring church was present. Nearly all the men of the village were present. After the usual services, all but church members were allowed to retire. They left the chapel but remained outside, where they could witness all that might take place. They appeared intensely interested to see what course the Christians would take. It so happened that the brother of low degree sat in such a position that in the distribution of the elements he was the first to partake. No one made any objection to communing with him; and the town people after the services expressed gratification at the result. They remarked, "This is as it should be. We are now convinced of your sincerity."

The Mahars in this region even tolerate the eating with a convert from the Mang caste, but will not tolerate the eating with a Mang. With a greater latitude they are no less intolerant of any violation of caste rules.

If the same amount of labor, and of a kind as suitable to the wants of the Koonabees, were expended upon them as is now expended upon the Mahars, might we not hope that even greater success would follow such labors. After all it is to the grace of God, the power of his Spirit, that we must look to overcome these deep rooted prejudices. Man with the use of all proper means may labor long and fail to accomplish what God by his Spirit accomplishes in a moment.

A striking instance may be mentioned as an illustration. For some three or four years past there has been a strong feeling of hatred and opposition on the part of a Marawadee towards one of the catechists of this district. At last the Marawadee succeeded in gaining over to his side several church members. The church became divided, each party indulged in most unkind feelings and in bitter recriminations, nor were these feelings confined to that place or church. Other Christians took an active interest in the quarrel, and strong prejudices were excited in the minds of those who were willing to listen to party statements. The church was called together, the case patiently investigated, but such was the unyielding spirit manifested, that it was decided to submit the case to a council. Both parties approved of this, and a mutual

council was called, and was occupied two days in the case. They were nearly unanimous in their decisions, but some of the council had come there with the determination to bring the catechist in guilty. The church however voted to abide by the decision of the council, the catechist and his principal opponent in the church became reconciled, which was a matter of rejoicing on the part of a majority and quite otherwise on the part of a few. The next day a meeting was held preparatory to the communion service, and fervent prayer was offered to him who had prayed for his disciples that they might be one. Before the meeting was closed, one who had allowed his prejudices to control his judgment, desired to speak, but was so overcome that he sat down and wept violently. Another brother attempted to speak, and said a few words with much agitation. The meeting was now closed with prayer. The catechist then went to the weeping brother, put his arms around him, and spoke so kindly and forgivingly that tears came into many eyes. He took this brother to his house, several of the brethren followed. Others who went home could not stay away, and before long most of the native Christians were gathered there and engaged in reading portions of Scripture, singing and prayer. In a moment all were deeply impressed with the Saviour's presence. All unkind feeling was at once swept away. Many wept freely, confessing their sins, and took their opponents by the hand to ask pardon. No one thought of requiring his opponent to confess, each was impressed with his own injustice and wicked suspicions against those for whom Christ died. They were thus occupied till midnight. The communion, which followed the next day, was a blessed season. Christ's prayer that his people might be all one, seemed to be realized. Monday morning the brethren were not at rest. There was an old feud between one of the Christians and a neighbor, which had existed for more than a generation. The parties were brought together and entreated to become reconciled. They at once yielded. There was another case, in which one of the parties had accused the other of cheating him out of eleven rupees. The charge was false, and the accusing party, a heathen, at once consecrated the eleven rupees to the service of Christ. There still remained the proud Marawadee. Could he and the catechist become reconciled? The attempt must be made. He at once consented, acknowledged he had wronged the catechist, and made arrangements to pay the catechist what he had for a long

time owed him. He then made a dinner and invited all the Christians.

It was remarked at one of the meetings, that at Ahmednuggur a spirit of giving had been granted, but here a spirit of reconciliation had been bestowed. May the blessed Spirit of reconciliation and love dwell with these churches and with all who bear the Christian name.

This has been a new experience to the churches here. How incomprehensible it must be to the heathen who witnessed it. May such visible tokens of the divine presence convince them that our God is a living and an ever present God.

A. ABBOTT.

REPORT OF THE SECOND NORTHERN DISTRICT; KHOKAR STATION.

[Khokar is in one corner of the Newasse Talooka, and is 40 miles north of Ahmednuggur. The district attached to Khokar extends also into the Rahooree, Sungunnere, and Kopergaum Talookas.]

In the Report for 1862 (p. 38) the following language was used in referring to the rapid and wide extension of our work in the western part of this District; and the consequent need of a reinforcement. "It is our fervent prayer that additional laborers may soon come from America, so that this new and inviting field may be occupied." We praise Him who has graciously heard this prayer, and rejoice thereat, in behalf of many who "sit in darkness."

The Rev. Henry J. Bruce and Mrs. Bruce arrived in Ahmednuggur from America in March last, and after the Semi-Annual Meeting of this Branch, in July, they came with us to Khokar, and were employed from that time until the end of the year in studying the language, superintending schools, and in becoming acquainted with their prospective field of labor. They rendered us essential aid at a time when we needed assistance, for an absence of several months had brought my own labor much in arrears, and Mrs. Barker's health was so feeble that she could not take charge of the school at Khokar, as she had been accustomed to do. At the last Annual Meeting of the Mahratta Mission, it was decided that Mr. and Mrs. Bruce be stationed at Khokar from the first of January 1864, and that we remove to Pimplus, a new station, twenty miles west. (For a narration of the circumstances of peculiar interest under which this station was established see last Report, p. 36.)

Pleasant, *very* pleasant, memories are connected with this quiet, rural home, where we have spent eight years so happily. A mutual and growing attachment has sprung up between us and the people of our charge, both Christians and Hindoos, and it is not without a pang that we leave them. Yet we go cheerfully to a new and in some respects less congenial field of labor, feeling that the interests of Christ's cause demand it. The friends of Missions (and doubtless the enemies also) will ask, what progress has been made during these years of oft-interrupted and imperfect labor.

In the beginning of 1856, when the District came under my charge, there was one church comprising 33 members and 59 baptized children, or 92 in all, who represented seven different villages, none of which were more than six miles from the station. There were four catechists, two teachers, and two chapels, and public worship was held at six different places on the Sabbath. At the close of 1863 there were five churches containing 115 adult members and 129 baptized children, or 244 persons in all; who are residing in 36 different villages, of which 32 are in this District. Ten of these villages are more than 20 miles from Khokar, two are over 25 miles, and one is 33 miles from the station. Twelve of these villages are represented in the Khokar church, ten in the Satral, six in the Panchegaum, five in the Padhegaum, and three in the Wadgaum churches. There are 20 native helpers, of whom one is an ordained pastor, 11 are catechists, and 8 are teachers. There are 9 chapels, some of which are used as school houses, and public worship is held on the Sabbath at 18 different places, of which 16 may be denominated out-stations. The whole number of scholars in 8 schools is 118—of whom 96 are boys, and 22 are girls,—and the average attendance is 98. Two schools have over 20 scholars each in them. Of the 36 villages represented in the churches, one has 15 Christians residing in it, one has 11, two have each 8, eleven have only two, and 14 villages have each only one residing in them; facts which show how widely these five flocks are scattered. Of the 115 adults, 78 are men and 37 are women, and of the men 50, and of the women 17 can read. Of the 36 villages, 30 have Christian readers in them, but only 12 have Christian women who can read, leaving 24 without women readers. Seventy-nine different families are represented in these five churches, and 110 of the 115 adults are, or have been, married. Nineteen are supported directly by the Mission, and 16 indirectly, as wives of native

helpers, and two are supported at school in Ahmednuggur, making 37, who are dependent upon Mission funds. The remaining 78 support themselves by common village work, as household servants, or by cultivating fields. The number who engage in this latter employment is increasing year by year, and it is evident that, as the Christians increase in knowledge, the servile village work becomes more and more distasteful. Of those who have been received to the church from this District, four are from the Mang caste, and the remainder are from the Mahar caste.

We have felt year by year an increasing desire to live and labor among these quiet villages, and we are encouraged to go forward with this work with more faith and prayer and zeal, by the abovementioned evidences that God has placed the seal of His approbation upon our imperfect efforts for the good of this people.

The past year like the preceding has been one of trial, and in some respects of discouragement, in connection with our work. Early in the year four months were spent in a visit to Mahabaleshwur on account of Mrs. Barker's health.* The caste disturbances mentioned in the last Report have operated to keep back inquirers, so that only six persons have been received on profession, while eight have been excommunicated—three from one church, two from another, and one from each of the other three. Four of these were cut off for marrying children according to heathen rites, and the others for idolatry in other forms. It has pleased God to lay His hand heavily upon us, and to remove an unusually large number by death. Nine adults have died the past year, of whom one was a catechist, and two were teachers. All gave evidence of being prepared for the summons, and three—Arzoona, Hiroba, and Sagajee—manifested much joy in the prospect of going to be with the blessed Saviour. He in whom they had believed was near to comfort and support, as they passed through the dark valley. In the Appendix will be found an account of the death of Arzoona, the translation

* Soon after the close of the year it pleased Our Heavenly Father to call my beloved partner home to her rest and her reward. She died at Pimplus, January 27th, and at her own request her remains were laid beside the beautiful church at that place. Her faith and hope were unshaken in the last trying hour, and she passed from earth with the confidence that she should soon be with her Redeemer. She had her reason until near the last, and her dying messages to her children, to the native Christians, and to friends far and near, were appropriate and touching. A biographical notice of her will probably be published soon.

of a letter prepared by Ramji Hariba Salve, who survived him less than two months, and died in the triumphs of faith.

On the other hand, we have seen much to encourage, and to call for sincere thanksgiving. An increasing number have divested themselves of caste prejudice, and have shown a desire to "come out" and "be separate" from the world. In the regular weekly church-meetings held at Khokar, when the native helpers came together for the study of the Bible, there was much discussion in reference to several practical questions. These seemed of sufficient importance to the leading members to demand the calling of a meeting of all the churches to decide authoritatively upon them. A large convention of delegates from the five churches was held at the station, the first Monday in October, in answer to a call by letter. This was the first gathering of the kind in this District, and it was an occasion of unusual interest. After full and free discussion, the following Resolutions were passed without a dissenting voice:—

- 1st.—That no Christian should marry his children in infancy, i. e. the son should be at least fourteen, and the daughter at least twelve years of age.
- 2nd.—That if any member of the church go so far astray as to marry a child according to idolatrous rites, no Christian should be present at the wedding.
- 3rd.—That if any Christian shall without good reason neglect to attend church more than four Sabbaths in succession, the church shall administer such discipline as it deems proper.
- 4th.—That no Christian shall for any reason whatever, regard caste distinctions.
- 5th.—That if any Christian shall neglect for a whole year to give for the spread of the Gospel, he shall be disciplined by the church.
- 6th.—That no Christian shall accept an invitation to attend the feast usually made by Hindoos on the twelfth day after the death of a relative.

These decisions have been communicated to all the church members and inquirers, and it is hoped they will do much towards leading them to forsake many pernicious practices. The day following this convention was observed as a season of special thanksgiving by all the churches, and after public worship at Khokar, the Christians sat down to a love feast. All were led with truly thankful hearts, I trust, to praise God

for abundant rains, the prospect of a plentiful harvest, and the absence of famine, from which we suffered so much a year ago.

I have great pleasure in mentioning that Mr. Kassam Mahamadjee has been ordained as Pastor of the church at Khokar. This ordination is the first that has occurred in our Mission, at a strictly village station, and the occasion was one of special interest.

Mr. Kassambhai was well and very favorably known in this district for six years before he received a call from this church, he having been employed as my instructor in the Mahratta, and as catechist, more or less every year since his conversion in 1856. He has much of the same spirit that was so strikingly manifested by his excellent brother Shaik Daood, a "biographical notice" of whom was given in the Report for 1860. He had good opportunities for acquiring the English language, and these he improved to good purpose. Of studious habits, he has made commendable attainments in general literature, and is an instructive preacher. By the grace of God he has been kept from being "puffed up" by his acquirements, and the poorest and most illiterate of the Christians have always felt that they had in him a sympathizing friend. His humble character has given him a special fitness for the pastoral work among such a people. A unanimous call was placed in his hands as soon as he was licensed to preach, (November 1862,) and he has been the virtual Pastor of the Khokar church since that time. On more than one occasion we have witnessed his patience and firmness when called to suffer for the name of Christ, but these qualities were especially exhibited, when he and his first wife were the victims of a cowardly mob at Wadgaum in 1861. (See Report for that year p. 31.)

The ordination occurred on Thursday, November 19th, in the presence of a large audience composed of delegates from ten different churches. On the evening of the same day Krishna Rao of Ahmednuggur and his companions gave a *Kirttan*, or sacred Oratorio, which was listened to by a large number of Christians and heathen. The subject was *True humility*, and at the close there was introduced some appropriate instruction relative to the relations and mutual duties of pastor and people. This new relation is one of mutual respect and love, and I trust that the labors of this young disciple, who is to me a brother beloved, may be richly blest.

Benevolent Contributions.—I am pleased with the plan adopted in 1862 for securing regular contributions, and it is gratifying to find the churches unanimous in the opinion, as ex-

pressed in the fifth Resolution (given above), that the neglect to give for the spread of the Gospel is a disciplinable remissness in duty. The churches sent out two Home Missionaries early in the year to the Nizam's Dominions, and one of them returned with such an encouraging report, that the churches made a special collection, and sent him out for another month. The amount contributed the past year has been Rs. 22-8-9, and it is a significant fact that the contributors have resolved to employ a convert from the Mang caste as a Home Missionary. There are now several inquirers in this district from that somewhat numerous class, and it is our prayer that many may speedily be gathered in from them.

W. P. BARKER.

REPORT OF THE NORTH-EASTERN DISTRICT; WADALE STATION.

[Wadale is in the Newasse Talooka, and is 26 miles North-East from Ahmednuggur. The district attached to it extends also into the Shewgaum Talooka. The Talookas of Newasse and Shewgaum embrace an area of 745 and 652 square miles, and contain a population of 87,000 and 84,000 souls respectively.]

A few individuals were admitted to the churches under my care during the past year. But it was not a year of ingathering, or indeed of spiritual prosperity. It was a year of scarcity and high prices. The crops were short in many places, and the grain that had been stored away in years of plenty was consumed in 1862. The poor with every effort could procure only insufficient food. In some cases the want of all earthly comfort leads the soul to seek for and find the higher and purer joys of hope and faith. But this does not seem to be the usual result. The prophet Agur prayed that the Lord would not give him poverty, "but feed him with food convenient for him, lest he be poor, and take the name of his God in vain." The spirit too often sympathizes with the weakness of the half-fed body. Spiritual health fails under the anxieties that harass the soul, when "the people sigh and seek bread and have given their pleasant things for meat to relieve the soul." The scarcity has occupied the attention of the community to the exclusion of religious conversation and thought. It has also led some Christians to infringe on the rest of the Sabbath and to litigate for dues and perquisites as they would not have done in easier times. It has dwarfed and in some cases blighted their growing habits of beneficence. There was, it is true, a spontaneous and general effort at the anniversary meetings in November, which resulted in making the sum total of their contributions for the year

unusually large. And in some cases of special distress, contributions were called for at Wadale, and were made up with a liberality and readiness that was very gratifying. But the systematic collections were smaller and gathered with more difficulty than in 1862. These contributions for the year amounted to Rs. 29, and there was as much more given at the anniversary meetings.

The caste question was unexpectedly called up on some occasions, but it was met by the Christians in a proper manner, and the results of the agitation were uniformly satisfactory. One instance occurred at Wadale, when the five churches assembled to partake of the Lord's Supper together. It was the first time they had so assembled since the reception of a man from the *Mang* caste by the Chande church, and he was present. This might not of itself have caused any excitement. But a plain dinner was provided, because many of the Christians came from a distance, and all were invited to partake. They did so, and the converted *Mang* among the rest, and also some well-disposed Hindus who were present. They had not risen from eating before the news was flying over the country. Before the Christians reached their homes arrangements were made to harass and annoy them. Heads of families were forbidden to enter their own houses, and compelled to spend the night outside. But in every case they were enabled to bear indignity patiently, and there was a speedy reaction. In two or three days the persecution ceased. One of the teachers being denied entrance into his hired house gave them the key, and procuring some necessary articles returned to Wadale. The next day a deputation was sent begging him to return. He went, and before the close of the year we had the pleasure of receiving to the church one of the most active in the first opposition.

Another instance occurred at Sonai, where some young men were admitted to the communion of the church. The principal *Mahars* of the village were present as spectators. The Christian *Mang* was there on a visit to his relatives. Being desirous of communing and yet wishing to avoid offence, he took a seat on one side and not among the other Christians. But the deacon, in distributing the elements, supplied him first of all. This was a great offence to the spectators, and it was doubtless a severe trial to some of the Christians to bear the contumely the occurrence excited. There is a population of 150 *Mangs* and as many *Mahars* at Sonai, and the two castes have ever been at variance with each other. As the Christian

referred to is related to some of the *Mang* families by marriage, the excitement was not surprising. Such things must continue to occur till Christianity has rooted out the prejudices of this whole people.

Statistics of the Churches.—The Chande, Dedgaw, Shingave-Tukai, Newasse and Sonai churches are under my care. The aggregate of their communicants at the beginning of the year was 137. During the year 13 were received on profession of their faith, and two by letter. Three received letters, and joined other churches on account of their change of residence. The name of one now living at a distance was erased from our records, he not having reported himself for two years, and unfavorable reports having reached us respecting him. The name of another was erased, because he would not, after repeated remonstrances from a committee sent by the church, attend on the ordinances of the gospel. Two were excommunicated for heathen practices. Thus the aggregate of communicants at the close of the year was 145.

The number of baptized children in connection with these churches, 1st January, was 90. Of these, three were received to the communion of the church. The aggregate, 31st December, was 99. No one of the communicants or their baptized children was removed by death in the course of the year.

Schools.—The scarcity has been very unfavorable to the schools. Parents have been compelled to keep their children at work in order to ensure them food. Two of my teachers have had no scholars, and have been employed as catechists. There have however attended at Kharawandi, 7; Karazgaw, 13; Sonai, 9; Chandè, 3; Dedgaw, 11; and Bhéndé, 3. Thirty have attended Mrs. Fairbank's school at Wadale, and made excellent progress in writing, arithmetic, geography, astronomy, and Bible lessons. The larger part are girls, some of them have come from their own villages, to enjoy the advantages of the school, and are supported by the kind care of Mrs. Sheppard of Malegaw, and also of a Society in Philadelphia. These each receive a suit of clothes once in six months, and for food daily, half a seer of grain, and a pice for *Koradyas*, meat or sauce to eat with it. They collect their fuel, grind their grain, and prepare their food themselves.

Itineracy.—We were in tents itinerating till the end of the cold season in the beginning of the year, and in the open times during the rains visited as many villages as possible. The necessity of a change for health induced us to proceed to Ma-

habaleshwar in November immediately after the anniversary meetings, and we were thus absent from our district till the close of the year.

In addition to the preaching at the central and outstations and on tours by myself and my assistants, the "Wadale Home Miss. Society" sent out its agents two at a time for the months of April, May, and December. This Society had, 1st January, a balance on hand of Rs. 6-14-0. It collected during the year Rs. 34-14-0. It paid its agents Rs. 26-3-0, and had a balance on hand at the close of the year of Rs. 15-9-0.

In closing, I may refer to the case of several interesting inquirers, who at times seemed ready to choose the better part, but have been hindered hitherto, and for such especially as well as for all those referred to in this report, I request the prayers of God's people.

S. B. FAIRBANK.

Mahabaleshwar, 28th January 1864.

REPORT OF THE SOUTHERN AND SOUTH-WESTERN DISTRICTS ;
SEROOR STATION.

[Seroor is thirty-two miles South-West from Ahmednuggur, and is the chief town of the Seroor Talooka. The Southern, South-Western and Western Districts of the Mission field include the Seroor and Parner Talookas, which embrace an area of 1459 square miles, and contain a population of about 135,000 souls. Those districts also extend into the adjoining Talookas.]

The Southern and South-Western districts, with the native helpers employed in them, continued under the care of Mr. Bissell until he left the country in December. Mr. Bissell's labors were chiefly in connection with the school for catechists in Ahmednuggur, but he made tours, as he was able, in the Kolgaum and Seroor districts. He was thus occupied part of January and February, and had gone out with his family to Kolgaum and its vicinity in November, when he was called back by the intelligence that a vessel was about to sail from Bombay to Liverpool, in which he could obtain good accommodations for himself and family. He left here on the 8th of December and sailed on the 14th. Had he remained a little longer in the country he would have furnished a fuller account of his labors.

Three persons were received into the church at Kolgaum during the year, one the wife of a native catechist, Ambajee, whose conversion was mentioned in last Report, and the

others children of a colporteur ; one a boy attending the catechists' school, and the other a young woman employed part of the year in teaching school at Ahmednuggur. No deaths and no cases of discipline occurred in this church during the year. One child was baptized ; two baptized children were received to the communion of the church, (the children of the colporteur referred to above), and one child died. At the end of the year there were 20 members and 15 baptized children connected with the church, 35 in all.

The report of the church at Seroor is given below.

Report of the Church at Seroor.

(Translated from the Marathi prepared by the Pastor.)

At the beginning of the year there were 30 members in the church, and during the year three members have been added to it from among the heathen. None died and none were excluded, for which I praise God. At the beginning of the year there were 36 baptized children connected with the church, and 4 were baptized during the year, but two were transplanted to the garden of God in heaven, and one baptized child, having grown up to years of discretion, was received into the American Mission Church in Bombay on profession of his faith. At the close of the year there were 33 members and 37 baptized children connected with the church ; 70 in all.

Of the three persons received into the church, two were women and one a young man. (1) Jaeebaee was, according to the mode of speaking among the Hindoos, of the Mahar caste, and was consecrated to Khundoba by her parents. After she grew up, she abhorred the course of life which this consecration to Khundoba involved, and abandoned all vicious practices. Still she had no love for Christianity. Eight or ten years ago she first heard the truths of the gospel of Christ, but though she regarded them as true she had no desire to embrace Christianity. In 1862 she began to have great delight in the truth, still she felt it was hard to give up her caste, and this feeling was so strong that though she had no faith in idolatry, yet fearing that perhaps her caste people would think her a Christian, she worshipped the goddess Bhawani on the occasion of the Dussera festival in accordance with the customs of her people. As soon as she had done this, she thought how wicked her conduct had been, and being exhorted to forsake her sins, and to give up for the sake of Christ, not only her caste, but whatever she held dear,

even father, mother, and friends, and regard the Saviour as dearer than all, for then he would receive and save her, she was convinced of the truth, and giving up all cheerfully she asked to be received into the church. And although some converts from the Mang caste are connected with this church, this did not make her hesitate in the least, but she desired to be received at once. The church delayed some time in order to be better satisfied in regard to her conduct, and at length on the 11th of January she was baptized, and since that time her conduct has been in every way in accordance with her profession, for which we praise God. (2) Toolseram, a blind boy, the son of the above mentioned Jaeebaee's deceased sister, is the second person received to the church. His father having abandoned him and gone off to parts unknown, and his elder brother likewise, this poor boy was thrown upon the kind care of his aunt, who had not the strength to obtain sufficient for her own and his support. As he was unable to do anything for himself, we supported him from the funds of the Poor House, to which the gentlemen at this station contribute, and put him in school, where he committed to memory the Lord's Prayer, the Ten Commandments, and the Mission Catechism. Every day he was present at prayers in the school, and would come also to my house to attend prayers, and he lost all confidence in Hindooism and in the caste system. He at length began to take so much interest in hearing of Christ, and gave such good attention to what he heard, that the Christians here regarded him as one of themselves, and in view of his conduct generally they decided to receive him into the church in accordance with his request, and he was baptized at the same time with his aunt on the 11th January. From that time he has continued to go to school and attend chapel and prayers as regularly as before. (3) Wannabae is the third person received to the church in 1863. She is the wife of a native Christian here, named Guzoo, who instructed her in the things of religion. In view of her conduct and her earnest desire to be received, the church determined to receive her, and she was baptized on the 4th of October. Her conduct continues to be consistent and satisfactory.

Personal Labors.—My work the past year has been as in previous years to preach three times in the chapel every week, to make pastoral visits to the houses of the church members, to visit the native helpers in the neighbouring villages, and advise them and encourage them in regard to their work, to

go to the near villages and into the streets of this town and give instruction, to hold conversation with persons in shops and private houses as opportunity may offer, to visit the Mission school and examine the pupils and read the Scriptures and pray with them, to loan or sell books to boys who may come to me to obtain them, to give books to the colporteurs to sell on account of the Bombay Tract and Book Society, and keep an accurate account of the sales, and to keep an account of all the expenses of the Mission in this district, and to direct and superintend the native assistants here; these various duties have filled up all my time, as in years past.

The church here is in about the same condition as in previous years. Some of the members of the church live in distant villages, and I do not have the opportunity of meeting them except at intervals of one or two years. Those that live here are very few, but I praise God that they all live together in harmony and love; and notwithstanding the dearth of provisions all have work sufficient for their support. We have had prayer meetings three times a week, and we observed the week of prayer in the beginning of the year, as usual. In the Poor House here, seven persons are supported, two of whom are members of the church and two more are inquirers. The gentlemen residing here give to the support of these poor, so that their wants are well supplied. We thank these gentlemen for their kindness, and praise God for his mercy. I should add that a native officer of Government in another Talooka, who received most of his education in the Mission school here, sends me two rupees monthly for the support of the poor. I thank him much for his remembrance of us, and pray God that this friend may obtain salvation through faith in Christ.

People in the villages around constantly ask for schools, but there appears to be no particular urgency in any village, and even if there were, there is no Christian teacher that could be furnished at present suitable for the work. There is one school here at Seroor, at which the average attendance is about 16 scholars, though the names of 22 boys and girls are on the roll. Out of these, four boys passed a good examination, and were received into the catechists' school at Ahmednuggur. This fact encourages the teacher in his labors for his pupils. A new school was established at Babhoordee near the close of the year, but it is impossible as yet to say whether it will succeed.

This church has given the past year for the spread of the

gospel Rs. 4, besides the offerings made at the Anniversary in Ahmednuggur in October. Though this is a small sum, it is given out of deep poverty, like the widow's two mites. The church has raised the past year Rs. 12 for the support of their pastor. The members of the church would like to give a great deal more, but they are unable. Some families live at a distance, and as they do not receive instruction from the pastor they do not like to give for his support, and the whole burden comes on the few families residing here. May God grant that this church may increase and be able to support its own pastor independently of Mission aid.

SIDOBAB. MISSAL.

II.—SATARA.

[Satara is 170 miles South-East from Bombay, and is the capital of the former Kingdom, now the Collectorate, of Satara, which embraces an area of 11,000 square miles, and contains about 1,324,000 inhabitants. The population of the city of Satara is about 28,000.]

Rev. Mr. and Mrs. Munger arrived from America in March, so that for the greater part of the year there have been two Mission families at the station.

Rev. Hari Ramchunder, a native Pastor from Ahmednuggur, was here at the commencement of the year, but having taken a severe cold on his lungs was unable to do any missionary work. He remained till February, when he left for Bombay, hoping to derive benefit from the sea, and finding no permanent improvement he took another change to Ahmednuggur, but continued a great sufferer through the year, and soon after, on the eleventh of January, died of consumption at Bombay. There have been three catechists labouring at Satara and in the neighbouring villages during the year, and for a few weeks there has been an additional catechist. The Mission school has been in operation throughout the year, containing some of the time more than thirty pupils, two-thirds of whom are girls. The average number has been about twenty. The teacher employed during the first part of the year, who was also a member of this church, died in June.

One of the chapels in the city being in a dilapidated state, was taken down and rebuilt the first part of the year.

The work of the missionaries and catechists in preaching the gospel at Satara both on the Sabbath and week days, and in making preaching tours in the surrounding districts, has been very much the same as in preceding years. About two hundred villages have been visited during the year, in many of which the gospel has been preached several times, several thousand pages of religious books and tracts have been sold and given away. The attendance at the preaching places in the city has been somewhat less than during some previous years, though there has been no very marked change. From sixty to eighty poor people have come regularly every Saturday morning to the mission compound, for alms and religious instruction.

Much time has been spent nearly every day, when in Satara, in religious conversation with individuals who come to us privately.

Those who frequently repeat their visits usually become convinced that the Hindoo religion is false, and that Christianity is the only true religion, but they almost invariably shrink from the persecution that follows from doing what they know to be right. There has been one instance however of a young man whose parents would give him nothing to eat for two months, and then drove him nearly naked from their house because he persisted in coming to us for religious instruction, and would not worship idols. He has not yet openly broken caste nor professed Christianity, and it remains to be seen whether he will take an open stand for the truth or yield to the efforts made to bring him back to heathenism. Most of the inquirers mentioned in last year's Report have been absent from Satara the past year. They thought they should find it easier to become Christians in some other place than here, but the difficulty is not in the place, it is in the heart. We need the outpouring of the Holy Spirit to show this people the exceeding sinfulness of their own hearts and the infinite love of Jesus Christ in dying for them. We ask the prayers of all who love the Saviour, that God may grant us this great blessing.

S. C. DEAN.

III.—SHOLAPOOR.

[Sholapoor is 250 miles South-East from Bombay, and is the centre of a large Collectorate. The city of Sholapoor contains about 75,000 inhabitants.]

We began our permanent labors at Sholapoor near the close of 1862. The year following was one full of mercies in respect to health and abundant opportunities for preaching the gospel.

In the early part of the year we obtained a house in the town, which has served as a chapel, and two services have been regularly held there on the Sabbath. During the monsoon months there were lectures and discussions at this place three evenings in the week, when the weather would permit. These lectures, mostly on the evidences of Christianity, were commenced by invitation of several educated young men, who were constant in their attendance till the close. At times the audience was very large, and more came than the room could accommodate.

Out-of-door preaching has been maintained in different parts of the city. We have also visited all the villages in the immediate vicinity of Sholapoor. This for several months was my special work in the early morning, though in all these labors, I should acknowledge the assistance rendered by our native preacher, Mr. Luxumon Rawaji.

One month of the year was spent in the districts, when we visited the villages to the north of Sholapoor as far as Barsee, and to the south-east as far as Akalkote. The native Prince at the latter place received from us a copy of the Scriptures, and other Christian books.

In our tours, but more especially at Sholapoor, the publications of the Bombay Bible and Tract Societies have been sold in great numbers. More than 9,000 tracts and books have thus been disposed of since December 1862. For these I have received Rs. 157-6-2, which is but a few rupees less than the cost of distribution, including freight, rent of book-shop, salary of colporteur, &c. These Testaments and tracts have been very extensively read, and in some cases I have reason to believe that permanent good has been accomplished thereby.

In the month of November, after much opposition and delay,

we commenced our work at Barsee. Two young men from Ahmednuggur, a catechist and a teacher, were residing there at the close of the year. There are several inquirers in that city, who though not yet baptized are exerting a decided influence in favor of Christianity. A few scholars have begun to study with the teacher.

Another school has been kept for seven months of the year in Koombhari, five miles east of Sholapoor. The Mahars of the village desired a teacher to come among them, and they have furnished him with a house to live in, and a place for his school. About a dozen boys have attended the school, some of whom have made excellent progress, and much truth has been made known to their parents. A third school has been in operation one half of the year in Sholapoor. It has numbered nineteen boys, but the attendance has not been regular. These schools are all kept by Christian teachers, and considering the many obstacles and the opposition that is always experienced at the beginning of our work, the success of the teachers has been all that could reasonably be expected. And I may make a similar remark in regard to all our labors for the year. We shall surely reap in due time if we faint not, yet the friends of missions should fully understand the magnitude of the work. They should realize how deeply rooted is Hinduism in the hearts and lives of all this people. The prevalent customs in regard to pilgrimages furnish a vivid and painful illustration of this.

Thirty miles North-East of Sholapoor, at Toolazapoor, is the great temple of the goddess Bhowani, and twice in the year the place is thronged by men and women of every grade, who come to pay their vows and offer sacrifice to the idol. Besides this, at every full-moon long trains of pilgrims may be seen flocking thither, and such is the faith of the people in the healing power of the goddess, that the sick are resorting there constantly in the vain hope of some relief. The temple at Punderpoor is still more renowned. Not to speak of the myriads who go there at the great festivals, I have frequently met persons who make a pilgrimage thither every month, from a distance of fifty or a hundred miles, and the practice is kept up for many years. One man, who had apparently come from a distance, I saw near Barsee, making the journey by prostrations, measuring his length upon the ground. It was under the burning sun of noon-day; and hardly able to proceed, he seemed the very picture of despair.

But a case still more remarkable was that of a man per-

forming the journey by rolling himself upon the ground. We came up with him one morning two miles East of Wairag. I asked him where he was going, and why he was thus torturing himself. He at first did not seem to hear me, but at length stopping he lay exhausted upon the ground, and answered in a faint voice that he was going to Punderpoor. After some further questions, as I remonstrated with him upon the folly of such a course, he raised his head from the ground, and half reclining said that he had come so far already that he could not desist now. He stated that his village was near Chandrapoor, four hundred and fifty miles to the East of here, that he had spent fifteen months on the way thus far, and that it was only forty miles more, and he wished to complete the pilgrimage. He was accustomed to go about a mile each day. He would then note the place where he had stopped, and walking back to the nearest village, would remain until the next day, receiving his food from the villagers. Then he would return, and from the place left the previous day would begin again his toilsome pilgrimage. If he came to a river that could not be passed in this manner, he would go back a distance equal to this space, and roll over the ground a second time. He had for clothing only a coarse cloth bound tightly about his loins, and another about his head, and thus almost naked, over roads extremely rough and stony, exposed to heat and cold, sometimes drenched with rain or covered with mud,—for a year and three months this poor man had been rolling himself along towards the shrine of Vitoba. I have seldom felt greater pity for any human being, yet it was not a sense of sin or a desire for pardon, that induced him to undertake this painful journey. At first I thought surely this is one of those weary and heavy laden ones, to whom the Saviour's invitation, 'Come to me,' will be most welcome. But it was evident upon further conversation, that he was urged on by no higher motive than a selfish pride. He sought chiefly the applause of men, and a reputation for holiness, and he could see no beauty in the man of Calvary, that he should desire him.

Such are some of the sad fruits of the system with which we have to contend, and surely we may appeal once more to our friends whose kind Christian sympathy we have hitherto enjoyed, that they strive together with us in more earnest prayer, that every idol may soon perish from under these heavens, and that the Lord alone may be exalted.

C. HARDING.

IV.—BOMBAY.

[Bombay, the Capital of Western India, is thought by some to be the most populous city in India. The Island of Bombay contains about 860,000 inhabitants.]

The station at Bombay has suffered much the past year from irregularity and interruption of Missionary labor. Mr. Harding, who for several years had been our only Missionary here, was allowed in November 1862 to commence a new mission at Sholapore. This station was in consequence left without a Missionary. In the early part of the year however Mr. Bissell of Ahmednuggur was brought in the providence of God to spend nearly three months in Bombay with his family. I need not say that he did all in his power to advance the work while he remained. During the hot season Mr. Harding came to Bombay for two months, and Mr. Bissell returned to the Deccan. In March Mr. H. W. Ballantine, with his wife, joined the Mission from America, and from the 1st of July the station has been under his charge. He however, in accordance with the advice of the mission, went to the Deccan soon after the beginning of the rains, and was absent four months, again leaving the station without a Missionary.

The pastor of the native church, Rev. R. V. Modak, has been at his post most of the time, and in the absence of the Missionary was charged with double duties. But he too has been compelled by sickness of his family and of himself to be absent much of the last quarter of the year. At the present time he is but slowly recovering from an attack of cholera, which brought him very near to death. We have reason to render thanks to our merciful God that his life is spared.

The pastor will make his own report of his labors, and give the statistics of the church.

Schools.—There was a school for Christian children kept up for five months in the house of the Pastor. It was taught by a young Brahmin inquirer of much promise, of whom we all thought at the time, that he was “not far from the kingdom of God.” He returned to his friends however in a distant city without fulfilling our hopes. May the grace of God follow him where he is, and bring him yet to love and confess the Saviour. Besides this there was nothing done in the way of schools until my return from the Deccan in November, when I made an unsuccessful attempt to gather the children

of the neighbourhood into the school-room connected with the Mission House. On the failure of this, I secured a room among the *Mangs* in the Kamatepoora district, and have now after a trial of several weeks good promise of usefulness among them. This school has been from the first avowedly Christian, with only Christian teachers; its success therefore is the more encouraging. Almost immediately after the opening of the school, the teacher was urged to begin an evening class for some young men who are obliged to labor during the day. This has been regularly attended by eight or ten with increasing interest. A few days before the end of the year, I provided an assistant in the day school, that the teacher might give more of his strength to these. The day school numbers about twenty, and several of the scholars accompany their teacher to chapel on Sabbath mornings with the consent of their parents.

Preaching.—Owing to my newness in the language I have been able to do little in the way of direct preaching. A few young men have come to my house for conversation from time to time. They are intelligent and for the most part frank, and one is able to explain the gospel and bring forth the evidences of its truth with a fulness that under other circumstances is impossible. I regard this as one of the most promising methods of labor in this field. When I shall be able to use the vernacular language with some facility, I hope to see the number of such callers greatly increase.

One of the deacons of the church has regularly, two evenings each week, addressed large audiences from the front of the school house at Byculla. I have been present at these times, and have attempted always to take part to the extent of my ability in explaining the things of Christ. I am glad to state that I have secured the services of this deacon as catechist for the coming year, and he will give all his time to gospel labors. One other member of the church, a young man, has accompanied the Pastor in his wayside preaching, four evenings each week, and assisted. In the absence of the Pastor he has gathered and addressed the audiences alone.

My own time has been mainly given of course to the study of the language—for which I could well wish a more quiet station than Bombay.

I am sorry that I cannot report any general religious interest either among the Christians here, or the heathen whom we meet. The past year in Bombay has been one of peculiar excitement in the business of this world. Wealth has been

rapidly amassed by many, and all have felt the influence. The minds of the people have been so engrossed with earthly things, that little thought could be gained for heavenly things. Now is a time of coldness and spiritual want. May the pain of our leanness bring us to ourselves, as hunger brought that prodigal son to himself in the Saviour's parable; and when we "arise and go to our Father," may our reception be like his.

H. W. BALLANTINE.

Report of the Church at Bombay.

(Translated from the Marathi prepared by the Pastor.)

In the beginning of the year, there were 26 members connected with this church. On the 22nd of February three persons were received to the communion of the church on the profession of their faith in Christ, viz., Gyanoba Kalokhe, son of a member of the Seroor church, Yumoonabae, daughter of the Pastor of this church, and Manasaram Hanuman Sing. The two first had been baptized in infancy. Gyanoba had been drawn to Bombay by the desire of getting an education, and had subsequently engaged in the service of the Railway Company, and had been brought under the influence of the truth in connection with the instructions received in this church. Munasaram originally resided at Malligaum, but before embracing Christianity he had come to Bombay and obtained employment as an English writer in the Police Office. He prepared an account of himself and his conversion, which was published in the *Dnyanodaya* of April 1st, 1863. This account there is no necessity of repeating here. But it grieves me much to say, that notwithstanding the great efforts which he made to reach Bombay as described in that account, and the great danger through which he passed in consequence of his vessel being wrecked, and the loss of all his property on that occasion, and notwithstanding the earnestness with which he commenced studying the Scriptures with me, and the excellence of his conduct, which was such that when he was examined by the church, and some suggested that his reception be deferred for a time, it was decided by the majority that he be received at once; notwithstanding all these evidences of sincerity, very soon after he was baptized his whole conduct became changed for the worse. He was evidently more fond of the company of wicked licentious men than of his Christian brethren, he began to use intoxicating drugs and

spirits, he was guilty of falsehood, and from what we saw we could not but infer that he was guilty also of licentious conduct. We first suspended him from the church, and gave him space for repentance; but instead of repenting he grew worse and worse, and on the 5th of June he was excommunicated. Previously to this he had lost his place as a writer in the Police Office, in consequence of his bad conduct, and fled from this place, so that no one of us has seen him since. Thus he was cast out of the church in less than five months after being received. It had been better for him not to have known the way of righteousness than after he had known it to turn back to his sins.

Abdool Masih, who joined this church in November 1860, remained with us about a year, and then went to Rajpootana, where he engaged in the service of the United Presbyterian Mission, and after a year's labor died while thus employed. His conduct while there was consistent with his profession, and he was zealous and faithful in the work of giving instruction, and died in great peace, declaring his faith in Christ. A Missionary of that Mission informed me that they felt his loss very much. Now though we mourn his death and feel the loss of his aid, yet we are comforted in the thought that he has joined the general assembly and church of the first-born in heaven.

On the 28th of April, Tockaram Bhiwadass, who was received into this church by letter from the Seroor church, was removed by death. I was with him in his last moments, but he was then unable to speak; still when I asked him whether his faith in Christ was firm, and whether he was ready to die and happy in the thought of dwelling with him, he answered by signs in the affirmative, and indicated his wish also that I should pray with him. In a few hours he fell asleep in Jesus, and we feel sure that he will rise again in glory.

Our church has thus been increased by the admission of three members on profession and three by letter, while one has been excommunicated and two have died. Two children have been baptized, one has died and one has been received to the communion. The number of church members is therefore 31, and of baptized children 16, in all 47.

In the month of November 1862 I left Satara, where I had been laboring for a year, and returned with my family to Bombay. A few days after coming back, two of the young men who had there visited me often for receiving instruction, followed me to Bombay for the purpose of obtaining an Eng-

lish education, and they came to me as before to study the Christian Scriptures. Others also came, including Manaseram, mentioned above, and I had a class of seven or eight persons, who professed themselves desirous to become acquainted with the Scriptures and receive baptism, and whom I instructed regularly in Christian truth. Some of these came every day, so that for some months I had daily opportunities of giving them instruction. Afterwards they came five days in a week, four days, three days, according to their convenience. Some of them then began to give up coming entirely, and at length there were no regular times for instructing them, but when any one came I would read the Scriptures, converse, and pray with him. One of the young men wished me to baptize him, but not thinking him a converted man I refused to do so, and he being annoyed by my refusal, left off coming to see me. Others left for other reasons, some were engaged in business, others went to other Missions, some became cold and indifferent. When they first came to me for instruction, I had hopes that some of them would accept the offers of salvation and become heirs of eternal life, but none of them came forward to take up the cross and follow Christ except one, and he proved to be a hypocrite. This of course gives me sadness, still I am sure in view of the promises of God, that the instruction given to this class of young men and to others who come to me from time to time, will not be in vain, and I shall therefore endeavour to give them instruction as I have opportunity, and pray for their salvation. Some of them have such a knowledge of the gospel, that if the Holy Spirit should change their hearts they would be intelligent Christians, and likely to do much good, and I beg that my Christian brethren will remember them in their prayers.

My labors in connection with the church and in preaching in the streets are very much the same as in past years, and I need not describe them particularly. In former years a Missionary resided here regularly, who was accustomed to preach once on each Sabbath. But Mr. Harding having gone to Sholapoor, was only about two and a half months in Bombay this year, and Mr. Bissell from Ahmednuggur was here about the same length of time, and while they were here they assisted in preaching in the chapel on the Sabbath. Mr. H. W. Ballantine has come here in Mr. Harding's place, and in a short time I hope he will acquire such a knowledge of the language as to assist in preaching.

In the years 1861 and 1862 I was unable to go to Ahmed-

nuggur at the time of the Annual Meeting there. But in September of last year my health had become so poor that it became necessary for me to have a change, and I went to Ahmednuggur with my family. My health was very much improved, and I also received spiritual benefit and enjoyment from the meetings of the anniversary, so that the journey was of double advantage to me. After the meetings I left my family in Ahmednuggur and came on to Bombay alone, as I had to get another place of residence here, and after accomplishing my object and performing my duties as pastor here for five or six weeks I returned to Ahmednuggur for my family. In a day or two after arriving there I was attacked with the cholera. For twenty-four hours the disease raged with great violence, and at last the physician and my friends gave up all hope of my life. I myself felt that my last hour had come, and I thought how pleasant now to depart and be with Christ. But my brethren had been praying for me at the same time that means were used for my recovery, and after all means seemed utterly useless, God had mercy and delivered me, as it were, from the very jaws of death. I was however so much reduced, that I was compelled to remain at Ahmednuggur nearly a month. As soon as my strength was in a measure restored, I returned with my family in the quickest way available, and again engaged in my work. My desire now is this, that as God has in great mercy, as it were, renewed my life, I may devote it with new zeal and singleness to carrying on his work. And I beg my Christian brethren to join their prayers with mine, that God would assist me in the accomplishment of this desire.

R. V. MODAK.

APPENDIX.

Statistics of the Churches of the American Mission in 1863.

NAMES OF BRANCHES.	No. of Members, January 1st.	Received on profession in 1863.	Received by letter from other Branches.	Dismissed to other Branches.	Excommunicated.	Died.	Number of Members, December 31st.	Baptized Children, January 1st.	Baptized in 1863.	Came from other Missions.	Went to other Branches.	Received to Communion.	Died.	Number of Children, December 31st.	Number of Churches.
Ahmednuggur	588	37	...	7	14	12	592	407	46	4	1	9	8	439	20
Satara	10	...	2	...	...	1	11	6	1	1	...	...	...	8	1
Bombay	26	3	3	...	1	2	29	16	2	...	...	1	1	16	1
Total...	624	40	5	7	15	15	632	429	48	5	1	10	9	463	22

DEATH OF ARZOONA, A NATIVE CHRISTIAN.

(Reprinted from the Dnyanodaya.)

ARZOONA WAGHMARE of Sawali Vihir was about 55 years of age, and was naturally a humble and peaceable man. During his whole life, with the exception of three or four years, he was a faithful worshipper of Vittoba. It is true he was brought into the vineyard of the Master at the eleventh hour, and he has been speedily called away from this world of death, but we cannot doubt that he is now sharing perfect felicity in the bosom of his Father. When I came to this place he had little knowledge of the Bible, but since that time he has made strenuous efforts to become acquainted with its teachings. He had a strong desire to do good, and this he did so far as he was able by laying aside the work of carpenter or mason, which he was accustomed to do, and engaging with great earnestness in giving instruction to those around him. During the past year especially, he has counted all worldly things as mere dross, and has spent his whole time in the school and in my house, engaged in the study of the Bible, and in reading religious books. For four months before his decease, he had warning of the approach of death. In the month of May I accompanied him to Khokar, and he had great joy in the expectation of meeting our dear pastor, the Rev. W. P. Barker, and members of the five churches in this district. Our pastor however was absent, but this brother experienced very great pleasure in hearing from the licensed preacher stationed there, an excellent sermon on native superstitions, and from that time he prayed with more fervency than ever before. While at Khokar, some one, to test his view of caste, asked him if he was willing to eat with those who had become Christians from the Mang caste. He replied kindly, but with great earnestness, "I am ready to eat with Hindoo Mangs even. I am not afraid of the people, nor am I ashamed of my principles in regard to caste." At the village of Bhokar also he spoke boldly and in a most excellent manner in reference to the Mahars and Mangs. On setting out to return he suffered intense pain in all parts of his body, and after reaching home was attacked with dysentery. By the help of medicines he recovered after about two and a half months, but afterwards he took cold and was confined to his house for another month. Then one day feeling somewhat better, he came and sat in the school room and gave religious instruction to all who were present. He spoke a long time so that his tongue became dry, and then a very cold south wind struck his feeble body, and caused him to faint and fall. After a little time he revived, and was carried to his house, but from that time he was very ill from a return of his former disease, and besides he suffered from a severe cough. But though his body was racked with pain yet his mind was filled with joy and peace. I used to read the Bible and pray by his bedside, and I also read to him the Pilgrim's Progress, and the Memoir of Mrs. Munger. This dear brother experienced much joy in hearing (among other pleasing and profiting stories) how Christian passed over the dark river, and how the angels bore him away in the beautiful car—and also how the beloved Mrs. Munger left the earth with all its attractions and entered into her rest. He was greatly surprised and pleased to hear of the excellent character of American Christians, and also of the beautiful example of Christian parents as presented in that memoir, and he said to me, "See my brother, what friendly and excellent people there are among the American Missionaries, but how wild and dark is our land." Then turning to his wife and children he would say, "Let us do all we can for their elevation." He suffered so much from the cough and from asthma, that for three weeks he had no sleep, except at brief intervals of an hour or so. His appetite soon failed, and after a time he regarded all worldly things as of no consequence, would not so much as look at food, and found no satisfaction except in looking up toward the sky. If any one spoke of his taking food, he would reply with earnestness, "Take all these things away and let me see the sky only." Unless he could do this he found a difficulty in breathing. Whenever

he took a little refreshment, he would look out from the veranda to the sky, and would then seem to breathe freer and swallow his food more easily. He used to say that his household affairs weighed heavily upon his breast and prevented him from breathing freely. Two days before his death I said, "Brother, are you going to die? Are you willing to go and be with God?" He replied, "Yes, the thought of being with God is pleasing to me, but I shall not die." He used to say to his wife and relatives, "Do not be afraid. I am not going to die." And this was really true for he spoke of the second death. God has said in His Holy word that the second death hath no power over him who loves God and is His true child. You will see from the following circumstance how the holy angels and the Holy Spirit were constantly near him directing his thoughts upward.

The night before his death, this brother had quiet and refreshing sleep, as is often the case with the sick when near their end. About nine o'clock in the evening when we were all seated around him and two young men were sleeping by his side, a man by the name of Salooba said to one of the young men, "Get up, get up, and come and eat." The young man half awake replied, "Come, come quickly, and make ready a burial place." Immediately Arzoona called out in his sleep, "I am ready, come, come, now I am coming." Arousing him we asked what he had been saying, "O nothing at all," was his reply. It seemed to us all then that he could not survive long, and we made fervent supplications to God for him. But He whose ways are not as man's ways, saw fit at two o'clock the next day (Aug. 20th) to take him from us. As the time of his departure drew near, he was brought out of his room that he might look up to that heaven whither he was so soon to go, and then he bade farewell to all, and with a single struggle and gasp he breathed out his life. That was a very sad day to us, and especially to his relatives. We buried him according to Christian rites, and we cherish the confident hope that our dear brother has entered into the joy of the Lord, for he fully trusted in Him as the Saviour of the world. Many of the Hindoos had said to him, *Gondhal ghal*, i. e. "perform the ceremonies necessary to propitiate the goddess, and you will recover;" but he replied, "No man can live by such means, but by the word of God alone can a man live." We rejoice to see that his wife Sakoobai has like faith with her departed husband, and we ask all our Christian brethren to invoke the blessing of God upon her and her children.

Arzoona sowed much seed in this region, and it has already begun to bear fruit. Gowajee of Raunde. (of whom I spoke in my last letter), and his wife were baptised at Pimplus early in August, and in this village by Arzoona's death and by the instruction here imparted, two men have become inquirers and are now asking to be received to the church. In addition to these, seven men in neighbouring villages plead very earnestly for baptism, and it is our fervent prayer that they may become true lambs of the flock, and be speedily received into the fold of Christ. Let us all ask God that these may be gathered in, and that a separate church may soon be organized at Sawali Vihir.

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